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THE
PRECIOUS SONS OF ZION:

OR,

The Jewels of the Everlasting Crown.

A FEW THOUGHTS
ON THE 16TH AND 17TH VERSES OF THE THIRD
CHAPTER OF THE PROPHET MALACHI.



BY THE
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THERE are many who think they can discern in the signs of the times certain indications that a day of trial for the Church of Christ is not far distant. But whether or not we are about to fall upon perilous days, surely the dangers that threaten our Zion are imminent enough to compel all who hold the Head, which is Christ, to abandon their ignoble strifes, and to rally as one man with a holy zeal round the cause of God and truth. Common perils and a common warfare, common duties and a common hope,—even that for the fruition of which the “whole creation groaneth and travaileth in pain together until now,” the coming of the Lord,—should draw the members of the true Church of the living God nearer to one another, and induce them to prepare for the unity of that blessed time, when there shall be but “one fold under one shepherd.” It is with such feelings as these, and with the desire that those who fear the Lord in these last days, should enter more practically into that “communion of saints” in which they

profess their certain belief, that the following pages, being the substance of a sermon preached in the Chapel of St. Mary's-in-the-Castle, have been printed.

It has been my object to bring out distinctly the thoughts contained in the following beautiful words, which occur in the 16th and 17th verses of the 3d chapter of the Prophet Malachi, with the hope that they may be found "words in season" for those who, amidst a darkness that thickens, are waiting patiently, though longingly, till the "day dawn, and the day-star arise :"—

"Then they that feared the Lord spake often one to another : and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels ; and I will spare them, as a man spareth his own son that serveth him."

A rapid review of the chapter before us will be needful to put you in possession of the circumstances under which Malachi was commissioned to declare the "burden of the word of the Lord to Israel."

The prophet, having denounced God's ven-

geance against the priests and people of Israel and Judah, for their idolatry and infidelity, opens the third chapter with the sudden coming of the Lord to his holy temple. He puts to those transgressors who had rushed into the perpetration of the darkest sinfulness, and who had provoked the Almighty with their transgressions, the solemn question,—“But who may abide the day of His coming, and who shall stand when He appeareth? For He is like a refiner’s fire, and like fuller’s soap.” And he adds,—“He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.” The result of this separation of the precious from the vile, of the clean from the unclean, the righteous from the wicked, is, that “the offering of Judah and Jerusalem shall be pleasant unto the Lord, as in the days of old, and as in former years.” The next note which is sounded in the ears of this rebellious people is this terrible one,—“I will come near to you to judgment, and I will be a swift witness against the sorcerers, and against the idolaters, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that

turn away the stranger from his right, and fear not me, saith the Lord of hosts." The prophet then proceeds to describe the climax of their wickedness,—their refusing to return to God, even although He stood before them in the attitude of an imploring and beseeching Father, and had said, "Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?" He was willing to forgive all their transgressions, and to forget all their iniquities, if they would only come to his outstretched arms. Nay, He would do more than forgive and forget; He would increase their blessedness tenfold; for, said the Lord of hosts, "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." But they repulsed the overtures of a beseeching God, and throwing scorn on all his gracious pleadings, and despising every invitation and offer of mercy, they continued in their impenitence and guilt. "Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinances, and that we *have walked mournfully* before the Lord of hosts?

And now ye call the proud happy ; yea, they that work wickedness are set up, yea, they that tempt God are even delivered." And now comes in the text. It sets forth, in beautiful and marked contrast, the conduct of God's people in the midst of overflowing ungodliness and abounding iniquity. "Then they that feared the Lord spake often one to another ; and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels ; and I will spare them, as a man spareth his own son that serveth him."

But let us now, without further preface, enter on the consideration of the practical truths and the precious promises that are contained in these words, and which present many points of interest and profit to our notice. It is not necessary to make any formal division of our subject ; all that shall be attempted is a running commentary on the beautiful verses which have been brought under your consideration.

Your attention shall first be directed to the fact, that the mark of those who stood forth as the witnesses of God in the midst of an adulterous and sinful generation, and who were

as "lights shining in a dark place," was the following, "They feared the Lord." Every one who is an attentive reader of the Bible must have often observed that the character of the wicked as given therein is that "they have no fear of God before their eyes." This is the definition of the ungodly as made originally by the Psalmist, and quoted by St. Paul when he is proving both Jew and Gentile under sin. And indeed there could scarcely be a more emphatic description, more forcible and comprehensive to give of a wicked man, than to declare of him, he is wholly without the fear of God. You will at once perceive the truth of this assertion if you will only consider how the want of this "fear" leads as a necessary consequence to all that is evil in principle and depraved in practice. The man who is lost to all sense of this fear has no safe-guard to prevent his running into any extreme of iniquity. What is it, but the fear of God; the fear of his attributes; the fear of his holiness; the fear of His justice; the fear of His perfections; which lies at the root of all that is "lovely and of good report?" Take this fear from a man's heart, and there is not the crime *which he may not* perpetrate; the vice into

which he is not liable to fall. Banish this fear from the mind, and where is the motive to restrain from sin, or to animate to obedience? Hell is but then as the chimera of the enthusiast, heaven but the dream of the visionary, and there is not one for whom the pit of destruction yawns more surely; no one over whom the powers of darkness may exult with more assurance of their victim, than he from whose mind has been thoroughly wiped out and effaced the principle of "the fear of the Lord." Indeed I am bold to affirm, that if you go to first principles and trace sin to its fountain head, you must confess that it arises mainly from the absence of the fear of God; and if you would sketch the picture of the wicked, and give a delineation of their depravity, and then declare the reason of their throwing off all moral restraint, and of their abandonment to the habits of the vicious, you must sum up the whole matter in the words of the Psalmist, "The transgression of the wicked saith within my heart, that there is no fear of God before his eyes."

And if this be the case, then you will acknowledge that one of the most fitting descriptions which can be given of the righteous, is just the

direct opposite of this ; is to affirm that they possess that "fear of the Lord which is the beginning of wisdom." This is the real essence of all those graces which adorn their character, those moral qualities which shine forth conspicuously in their life, and conversation. This is the secret of their victory over the world, the flesh, and the devil ; and this the main-spring of all that holiness and purity which is a distinguishing mark of their character as they strive to subdue the flesh to the spirit, and "wrestle against principalities, against powers, against spiritual wickedness in high places." Indeed, if you were to search for the principle which actuates the believer from his conversion, through every stage of piety, and through every attainment in holiness, we hardly know where you could find it, if you did not discover it in the "fear of the Lord." Nay, when Isaiah describes the seven-fold influence of the Spirit which was to rest upon the "rod of the stem of Jesse," he sums up the last and concluding particular as this, "the fear of the Lord." He says : "The Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the Lord." It is the usual

characteristic of the godly in Scripture. Obadiah, the servant of Ahab, said to Elijah, "I thy servant, have feared the Lord from my youth." And Job is described as a man that was "perfect and upright, one that feared God, and eschewed evil." David says of himself, "I am a companion of all them that fear thee," and God's own especial promise is the following: "Upon those that fear my name shall the Sun of Righteousness arise with healing in his wings." Of course every one must understand that this principle is not that of a slavish fear; for "perfect love casteth out" such a fear as this, it is rather that filial reverence which has its spring in the knowledge of the pardoning love of God, and which is to be taken as the meaning of the Psalmist when he says, "There is forgiveness with thee that thou mayest be feared." It is that "fear of the Lord" which is declared to be a "fountain of life," the principle which glowed in the breasts of the patriarchs and prophets and righteous men of old;—the apostles, and martyrs, and saints of every age, men who devoted themselves to the Lord's service, and counted not their lives dear for his sake. And we feel that the inspired prophet might have enlarged on the character of those godly ones

who in the midst of growing impenitence lived near to the Lord, and loved His truth; he might have shown us how, when other men were rapidly throwing off all regard for their Maker, they were valiant opponents of what was wrong, and strenuous upholders of what was right; but he could not have conveyed to us a more exalted idea of their piety than he has done in the simple words of the text, for if it be the very loftiest attainment of excellency always to endeavour to live in such a manner as will avoid offending God, and to have a holy dread of grieving His Spirit,—to think, and to speak, and to act under a jealous apprehension of bringing dishonour upon His name, then indeed we may declare that the brief description contained in the verse before us includes a high degree of perfection, when it tells of those who were exceptions to the growing wickedness of their generation, that “they feared the Lord.”

† But we are told, that they who thus “feared the Lord,” spake often one to another, and thought upon his name.” The subject-matter of their conversation is not given, but we may imagine that they would speak of the sins of the priesthood and the wickedness of the people, *and would deprecate the judgments of God, and*

implore Him, from heaven, his dwelling-place, to have mercy on his chosen people, and to put away their sins. The truest Christian is the truest patriot; and love to our country and loyalty to our King are always attendant upon the fear of God and on a righteous zeal for his glory. Therefore, weeping between the porch and the altar, these pious Jews,—these “precious sons of Zion,”—would pray the Lord to “spare his people, and not give his heritage over to reproach.” And they would have other topics of discourse besides these; their theme would be frequently of the mercy and the goodness of the Lord, who had brought up their fathers from their captivity and planted them once more in their own pleasant land. The whole of God’s dealings with their nation would pass under review: his deliverance of their fathers from the house of bondage; his clearing a way for them through the Red Sea; his dealings with them in the wilderness,—how He led them by a “pillar of cloud by day, and a pillar of fire by night;” how “He kept them as the apple of his eye;” and how He drave out their enemies before them, and gave them the land of Canaan, the land flowing with milk and honey, for an inheritance for ever. And God’s still

more recent dealings would not be passed over in silence: the prophets He had raised up to animate them while captives in Babylon; his loving-kindness, which never failed; his covenant with Abraham and Isaac and Jacob, which He never forgot; and his bringing them up again to their ancient city and home. And many a hope would mingle with these dear remembrances; and the advent of that Messiah, long promised and much looked for, would send the flush of joy to their cheeks and the thrill of gladness to their hearts, as they spake of the mighty deliverance He should accomplish for Israel and the whole of the human kind: the bruising of the serpent's head in the fulness of time; the removal of the curse from the earth; the kingdom whose "peace should flow as a river, and whose righteousness as the waves of the sea;" the dispensation, in the anticipation of whose glories the harp-strings of their own prophets vibrated with a deeper melody, when the "desert should rejoice and blossom as the rose," and "the Lord should reign on Mount Zion and in Jerusalem, and before his ancients gloriously." One and all of these subjects would excite their souls to thankfulness and clothe their lips with praise.

Yea, and the "name of the Lord" would be often in their thoughts,—that name declared by God Himself to be "merciful and gracious, long-suffering, and keeping mercy for thousands;" that name so calculated to cheer their hearts and animate their hopes, and of which they could say, with David, "Some trust in chariots, and some in horses, but we will remember the name of the Lord our God;" for they would recognise the truth of Solomon's assertion,—“The name of the Lord is a strong tower; the righteous runneth into it and is safe.” And as they thought on this "name," they would speak often, and with ardour one to another, for the Spirit within would constrain them, and the words would be in their hearts like unto a burning fire. Yea, they would say, in all the fulness of a living faith, "This is the name whereby He shall be called, The Lord our Righteousness,"—"Emmanuel, God with us."

Whilst, as they thus meditated on, and thus discoursed of a "name" which must have been thronged with manifold remembrances of mercies vouchsafed, of evils averted, and goodness promised, they would feel how blessed a thing is "the communion of saints;" and, that, if there be a foretaste of heaven on earth, it is when

God's people,—they who have a common faith, and a common hope, and a common home,—meet together and talk of all the wondrous things which God has done for them, and all the glorious things which He has laid up in store for them against the day of Jesus Christ. The communion of Christians, as they are travelling together through the “desert land, the waste howling wilderness,” “to the city which hath foundations,” whose “walls are Salvation, and whose gates Praise,”—their speaking one to the other by the way, of the past, the present, and the future; their privileges, their hopes, their inheritance; their stimulating each other “to fight the good fight of faith,” and to “run with patience the race that is set before them,”—to what shall we liken this for graciousness and beauty? It is like the precious oil which flowed to the skirts of Aaron's garments; it is like the dew of Hermon, and as the dew that descended upon the mountains of Zion. Oh, that we had more of this speaking one to another; more of that glowing charity which should bind together in one all who belong to Christ's mystical body; more of that community of sentiment and that interchange of feeling which distinguished the intercourse of these devout Jews, and which was

so acceptable to God ! Then should we not only think upon "the Lord's name," but when the deep and fervid feelings of love and adoration kindled in our souls, we should "speak one to another" of all the marvellous works of the Lord ; and, feeling ourselves to be of one body and one spirit, as having one hope, "one Lord, one faith, one baptism," one common God and Father, should confess the name of Christ to be as a spell which unites us all, the far-off and the near, in the bonds of a dear and an intimate relationship. And, oh ! what communion the people of God might thus enjoy together ! How often, when met to talk of all the wondrous works of the Lord, might they have to say, "It is good for us to be here !" How often be obliged to exclaim, "Of a truth this is holy ground !" What topics of grandeur and magnificence are spread out before them : God in his infinitude ; eternity in its vastness ; heaven in its glory ; Christ in all the wonders of his love ; the Spirit in all the marvels of his grace. Friends, too, who have left them for a little while, the near and dear, who are not lost, but gone before, and who will be given back again, never to be parted more, at the resurrection of the just. Oh, who can fully detail

the long catalogue of things crowded with interest and wonder of which Christians might speak one to another ? who can fully enter into their glorious blessedness ? Are they not “things” which “the eye hath not seen, nor the ear heard, nor the heart of man conceived !” and which it will take an eternity to comprehend ? Things so magnificent that they occupied the mind of God from the beginning ; so limitless, that the ages to come will not be able to exhaust them ; things which have to do with a “love that passeth knowledge,” and a “peace which passeth all understanding ;” and a “hope which maketh not ashamed,” and which is “full of immortality ?”

These indeed are subjects vast, ample, exhaustless ; for whosoever draws waters from these wells of salvation for the refreshment of his thirsty soul, will find that the more he draws, the more there is still behind.—And God rejoices to hear his people speaking thus one to another, telling out the full love which burns in their souls ; for is it not said in the text : “The Lord hearkened and heard it, and a book of remembrance was written before Him, for them that feared the Lord and that thought upon his name !” God delights in the saintly communion of Christians, and when brother speaks to brother, striving

“to sharpen his countenance as iron sharpeneth iron,” he draws nigh to them, and listens, and he meets them as Jesus met the two disciples going to Emmaus, and discoursed with them until he made their hearts “burn within them, while He opened to them the Scriptures.”—Poor though they be; tried, despised, or forgotten by men, He is in the midst of them at such holy seasons, strengthening their faith, quickening their love, animating their hope, and feeding them with that living bread from heaven, which shall be to their souls as manna as they journey on through the world. Nor can their words, stammering and weak though they be, be forgotten; they are written down in the book of his remembrance,—their names have been there long before,—even from the foundation of the world, for the Lamb’s book of life contains each of God’s elect and chosen ones,—and now all that concerns them finds a place in the pages of the same wondrous volume. Their trials and their joys, and their hopes, “the word in season” spoken for his name’s sake, and their “thoughts” of all his mercy.

For if all have not the opportunity of Christian communion, if some through peculiar circumstances be cut off from this holy privilege, yet all can “think” upon the name of the Lord.—In the

solitary chamber, or in the midst of occupation ; on the bed of sickness, or in the hurry of business, "God may still be in all our thoughts," and every duty may be hallowed, and every affliction may be lightened by the remembrance of his goodness and loving-kindness and truth.—In the midst of temptation, in the night-watches of affliction, when cherished plans are frustrated, and brightest hopes are defeated, and beloved friends are removed, the Christian can "think," nay, *will* think on "the name" of the Lord, and call to mind, that "God comforteth them that are cast down," and that "He doeth all things well."—If he is threatened with the loss of property, or the removal of earthly comforts, Oh, can he not think of the name of the Lord, and be cheered by the promise that He has in "heaven a better and a more enduring substance," where no "thief approacheth, and no moth corrupteth?"—At all times, and in all places his thoughts can be thus on God, and he can rejoice with "joy unspeakable in a Father's power and a Father's love,"—in the assurance that "all things shall work together for his good ;" that "his light afflictions which are but for a moment, shall work out a far more exceeding and eternal *weight of glory.*"

Oh, blessed are they who delight thus to meditate on “the name” of the Lord ; and thrice blessed they who can verify in their own experience, the saying of the Psalmist : “In the multitude of my thoughts within me, thy comforts delight my soul.”—For we are told that the Lord draws nigh unto *them* who “speak often one to another, and who “think upon his name,” and that He listens to them and “understands their thoughts afar off,” and that a book of remembrance is written before Him for all such, and that He has promised concerning them, “they shall be mine in that day when I make up my jewels ; and I will spare them as a man spareth his own son that serveth him.”

Now it will have struck yourselves that the name applied to the Lord’s people is one of much beauty.—They are called “Jewels.” “Jewels !” and wherefore? Because they have been digged from the pit, and hewn out of the rock,—digged from the dark and obscure pit of sin,—hewn from the hard and rough rock of humiliation.—Their origin is like that of the diamond, “of the earth, earthy ;” and like it would they for ever remain, deeply imbedded in their native soil, did not a hand—in their case an Almighty one—take them out and bring them into “marvellous light.”

By the hammer of his word God breaks the stony heart ; by the fire of affliction He tries it in the furnace, sitting over each of his people as a refiner, until He sees formed in their soul that brilliant image which shall flash from his Son's glorious diadem in eternity. They are "Jewels" from their scarceness, because "many are called, but few are chosen."—"Jewels" from their preciousness, for nothing less than the blood of God could purchase them ; "Jewels" from their destination, for after they have sparkled a while on the dark surface of the earth, they shall be set in the wondrous crown which shall hereafter adorn the brow of our Emmanuel Himself.—Moreover, they are likened unto "Jewels," because they are safely guarded.—The Christian is "kept by the power of God through faith unto salvation." He is said to be "preserved in Christ Jesus ;" yea, it is declared that he is "kept as the apple of God's eye." Yes, his people are safely guarded ; for it is a thing neither possible nor supposable, that God who has paid down such a price for their ransom, will suffer any single one of them to be lost or destroyed—each solitary believer is the purchase of the agony and bloody sweat of his only begotten Son, and *must therefore be far too costly in his sight to be*

permitted to perish, or to fall away.—They are his by a covenant and a title which shall never be dissolved, for “they are Christ’s, and Christ is God’s;” and Christ himself has affirmed:—“Of them which thou gavest me have I lost none;” “I kept them in thy name, and all mine are thine, and thine are mine, and I am glorified in them.” “My sheep,” he declares in another place, “shall never perish, neither shall any one pluck them out of my hands.” It were as easy to put forth the hand of rebellion and pluck the crown altogether from our Saviour’s brow, as to rob it of one “jewel,” or take from it one gem. And, although these “jewels” be of different lustre, and of different size, for, like “stars, they differ from one another in glory,” and though the position they shall occupy in the royal diadem of the Son of God, shall vary according to the measure of their brightness, and the degree of their spiritual grace, yet are they all of the same preciousness in the sight of the Almighty, and each and all of them shall be kept securely until that great day when the Lord shall come to collect them, and “make them up.” To “make them up!” Yes! for they are not yet *set*; they are scattered abroad, some here, and some.

there; some in this position and some in that; and some have been taken to the heavenly treasury, and others are still left for a little while upon the earth. But this shall not always be the case; God will yet gather them together, and forming them into one brilliant cluster shall give them a brightness exceeding that of the most lustrous constellation in the firmament. "They shall be a crown of glory in the hand of the Lord, and a royal diadem in the hand of their God." "They shall be mine, saith the Lord of Hosts, in that day!"

In what day? The same day of which Malachi spoke before, when he said, "The Lord shall suddenly come to His temple." The same day of which St. Paul spake when he wrote these words, "I know in whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." The same day, concerning which he spake in another place, after this manner, "Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." The day here mentioned is that one when the Son of Man "*shall come the second time without sin unto*

salvation," when the resurrection morning shall dawn brightly over the creation, and the living saints changed in a moment, in the twinkling of an eye," shall be "caught up to meet the Lord in the air;" and the buried saints bursting from their graves, and assuming immortality, there shall be "brought to pass the saying that is written, 'Death is swallowed up in victory.'" Patriarchs and prophets, priests and kings, apostles and martyrs, the whole company of the faithful, "who have washed their robes and made them white in the blood of the Lamb;" the thousands who, in every age and every clime, have lived and died in the faith—a mighty assembly shall start from their resting-places, and enter upon the inheritance which is incorruptible. Then will be that "manifestation of the sons of God," for which "the whole creation groaneth and travaileth in pain together," for the "Lord God will wipe away the tears from all faces, and the rebuke of His people shall He take away from off all the earth." "And it shall be said *in that day*, Lo! this is our God, we have waited for Him, and He will save us; this is the Lord, we have waited for Him; we will rejoice, and be glad in His salvation." With every sense redeemed, with every power intensified, with every

affection sanctified by the Holy Spirit, the people of God, no longer seeing their Saviour "through a glass darkly, but face to face," and gazing upon the very Incarnate Word in all the majesty of His beauty, shall themselves be transformed into the likeness of His glorified humanity. "We know that when He shall appear we shall be like Him, for we shall see Him as He is." "When Christ, who is our life, shall appear, we also shall appear with Him in glory." Then will be the "restitution of all things," when throughout the "new heavens and the new earth," Christ shall be universally adored; when, at the name of Jesus, every knee shall bow, and there shall not be an individual who does not confess that He is Lord, to the glory of God the Father. And in this, the promised inheritance of all them that are sanctified, there shall be the renewal of human associations, "for them that sleep in Jesus will God bring with Him, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things shall have passed away."

Such is something of the blessedness of "that day," when the Lord of Hosts "shall make up His jewels;" and though it is a day which shall "burn as an oven, and in which all the proud,

yea, and all that do wickedly, shall be as stubble," yet the Lord will "spare them that fear Him, as a man spareth his own son that serveth him." He will deliver His people from the judgments that shall be poured out upon the ungodly, and will say unto them, amid the terrors and desolations of the day when the sun shall become as sackcloth of hair, and the moon shall be turned into blood: "Come, my people, enter thou into thy chambers, and shut thy door about thee; hide thyself as it were for a little moment until the indignation be overpast." The second advent has no terror for those who have "fled for refuge to the hope set before them in the Gospel." All others must shrink from the face of the Judge; must seek to hide themselves from "the wrath of the Lamb." But they who have trusted to the merits of the Redeemer, and shown the sincerity of their faith by esteeming all things but loss for Christ, shall be able to lift up their heads with joy when the day of their redemption draweth nigh.

My friends, could *we* do this? Know we anything of joy at the thought of the coming glory of the Saviour? Know ye anything of a kindling of soul as we remember His own promise, "Behold, I come quickly!" Oh, were He to

come forth now as the Judge of quick and dead ; His glory to be seen by every eye, His sentence to be heard by every ear ! Oh, let us see to it that we have a "hope which maketh not ashamed." Let us search and try our ways, and turn unto the Lord ; that we be found blameless at His appearing. Let the words be graven on your hearts ; "Little children, abide in Him ; that when He shall appear, we may have confidence, and not be ashamed before Him at His coming." May we all have a deep and abiding union with Him, through the Spirit ! Then we may look with gladness to the day of His appearing. For is it not said of all such, "The Lord their God shall save them in that day as the flock of His people ; *for they shall be as the stones of a crown ;* lifted up as an ensign upon his land !" He shall come indeed in power and great glory ; "all kindreds of the earth shall wail because of Him : " but we shall know Him as our Friend, our Brother, and our God ; and shall be amongst the number of those of whom the Saviour declares, "They shall be mine in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him."









